EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, JANUARY 18, 1839. NUMBER 3.

For the Magazine and Advocate.

SALVATION.

BY REV. L. C. MARVIN.

People often render a plain matter very intricate, and a straight matter very crooked, through needless and almost endless speculations. Thus, to hear many of Zion's watchmen go over the ground which a man must travel to salvation, we hear more terms, and phrases, and strange speeches, than one could well remember. We first hear of being anxious, then convicted, then converted, then brought out, and so on and so forth, through a long series of terms too numerous to mention.

To simplify the intricate, to straighten the crooked, and to unravel the mysterious, let it always be known, that for a sinner to become righteous, is salvation. This comprises the whole subject, and covers the whole ground. When Saul left the pathway of blood and slaughter, when in heart and life he became the servant of Christ, when the weapons of his rebellion fell, and in lieu thereof he put on the armor of God—the sword, the helmet, the sandals, and the shield, and fought the good fight of faith unto victory, *then* Saul was saved.

Rightly to effect this salvation in man, means must be had to "draw the willing soul along," to captivate it into virtue, not coerce it. No cords can bind with half the strength of those of love, and none are so soon and so easily broken as those of fear; and poor indeed is that man's virtue guarded, which has no sentinel but the latter.—Of what avail would it be to *drive* the world to Paradise? If man can be got to heaven only by *driving* him there, it will need a fence to *keep* him there. And have not Heaven, and holiness, and happiness, sufficient attractions to cause the mind often to ponder on its portion there? Many would fain have us believe, that a horrible hell was needed to frighten the world to glory, and keep it frightened after it gets there, lest it escape again. Horribly preposterous, and impiously absurd! No salvation is or can be of God through Christ, which does not centre in his love. Can the exhibitions of cruelty make men merciful and kind? Can hatred create in him the fruits of love? or the contemplation of racks and tortures induce the spirit of devotion and praise? When these things shall happen, *then* heaven may be peopled by other means than God's forgiving grace, and salvation be found in another name than that of Jesus Christ.

Some centuries back, a certain king sat up an image on the plains of Dura, and commanded his subjects to fall down and worship, on pain of being cast headlong into a fiery furnace. Rather than be cast into the furnace, the people generally obeyed, and fell down. But did the reader ever suppose that the fiery furnace caused any of those subjects to *worship* the idol? If so, the reader must have erred. But, perchance, he may say, that he never thought that they *worshipped* the idol? True: but why not? Answer. They did *not* worship because there *was* a fiery furnace attached to the matter. Ay! that was a sufficient reason. But that Christians should ever have made that idol the fac simile of Deity, and that king the type of the Redeemer, is a wonder indeed. Was there any similarity between that tyrant king, and him who was meek and lowly in heart? And does their history furnish any examples of approximation of feeling and principle between them? Assuredly not. Then how preposterous is it, to suppose that the Messiah has ordained the same means to save mankind, that tyrants have ordained to perpetuate idolatry, and enslave the human mind. And how strange, too, that old Nebuchadnezzar—tyrant as he was—should have *practiced* the Gospel so long before it was *preached*.

Let us then bear constantly in mind the great truth, that "he that *loveth* is born of God," and he only. Love worketh no ill—it casts out fear—it is stronger than death—it saves our race. Inspiration hath spoken it, that a *little* leaven, leaveneth the whole lump; but here we have an ocean, shoreless, bottomless and eternal. And if a little leaven can leaven the whole lump, what can an ocean do? Can it do less, dear reader? Here then, and here only, in this power, is salvation; and before it all rebellion and disloyalty must one day fall, all iniquity be purged out, and all suffering and sorrow end. Then the proud will learn humility, the broken-hearted find consolation, and the poor of our race have all their wants supplied.

Braman's Corners, N. Y.

For the Magazine and Advocate.

THE ORPHAN'S CONSOLATION.

BY MISS ANN BARTLETT.

Whilst permitted to enjoy the sweets of home, and feast on the smiles of fond and indulgent parents, surrounded by all that can give a zest to life, how uncommon a thing, however firm and unshaken may be our confidence in the final salvation of the whole human family, to sit down in calm contemplation, and picture to ourselves the blissful scene of meeting those loved friends, whose society we still enjoy, in a fairer and happier clime. And why is it so? It is because we have never ceased to enjoy their smiles and favors. The cords of affection, which so closely entwine our hearts, have never, perhaps, been severed, and we are still permitted to gaze upon their smiling features, and hear the soft accents as they distil from their lips. We may have felt our hearts dilate with joy, whilst congratulating that lone orphan, who is weeping over the sundered ties of fond parents, and is left to wander like some lone star in the firmament, on the happy period when it shall be freed from its house of clay, and be borne on seraphic wings to that celestial haven where "tears are wiped from all faces," and separation is unknown. But however great may be the satisfaction we experience in assuaging the sorrows of others, by pointing out to them the bright star of immortality, which shall guide them to that sunny clime where all is calm serenity, still the picture is but faintly delineated in our own bosoms. But when we are called to take the last earthly look of that kind and indulgent father who has ever provided for all our wants, whose counsel has been our guide through all the vicissitudes of life; and that fond, affectionate mother, who ever lent a listening ear to all our complaints and cries, and who watched over us in sickness and in health, with more than mortal fondness; when we are called to say, in the anguish of our hearts, farewell, fond parents, and consign them to their kindred dust, it is then we fly, like the swift shooting meteor, to that mansion of bliss whither our earthly hopes are flown. We can penetrate the vail that envelopes that delectable land, and in a transport of joy join the blood-washed throng in chanting the praises of "our Father and our God." These are high zested enjoyments, that can never be fully participated by those who have not been called to partake of the bitter waters of death, and can not fail to inspire us with confidence in that Being who ever "tempers the wind to the shorn lamb." Although we may have seasons of sorrow, and feel that the love of God is utterly withdrawn, and the night of affliction closed in upon us, and we left to wander through the dark valley of disappointment and wo, yet that Being who careth for all, unwilling that any should perish or distrust his goodness, soon, very soon dispels the sable clouds, and pours in a flood of light more brilliant than the noon-day sun. "Although He cause grief, yet will he have compassion according to the multitude of his mercies. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." In vain should we search to find an instance, either in the creation or government of Him who is naught but wisdom, that is not calculated to produce the best possible good. How transporting the thought that we, finite, erring mortals, stand in the relation of children to that Being who created and sustains worlds and systems of worlds, by the word of his power. Yes, notwithstanding our earthly parents may be torn from our embrace, yet we can hold communion with the all-wise and beneficent Creator, from day to day, and call him by the near and dear appellation of "our Father and our Friend." May all who are wandering in the cold and inhospitable regions of sin and sorrow, famishing for the bread of life, proclaim with united voices, that they "will arise and go to their Father's house, where there is enough and to spare," with the full assurance that although they have utterly forgotten him, and strayed far, far from the path of rectitude, he still careth for them, and will receive them joyfully.

Salisbury, January, 1839.

For the Magazine and Advocate.

FORGETFULNESS.

"It is a strange truth! We do forget. The Summer passes over the furrow, and the corn springs up; the battle-field forgets the blood that has been spilled upon its turf; the sky forgets the storm, and the water, the noon-day sun that slept upon its bosom. All nature preaches forgetfulness. Its very order is the progress of oblivion." BULWER.

I can not subscribe to the above sentiments. If they are true, it must, indeed, be a strange truth. Although I have heard it proclaimed from the pulpit, that the happiness of man depends upon his ability to forget, I still must differ from the wise and good. In my mind, the conclusion is irresistible, that man never does, and never can forget. He may smother, for a time, the recollection of the past, or slight the remembrance of fearful crimes, but, ever and anon, it will rush across his memory in the vividness and freshness of the reality. He can not stay its progress. It will revolve and re-revolve, in endless progression.

Gentle reader, suppose you plunge a dagger into the bosom of your nearest and dearest friend; suppose then, you escape the punishment due to you by the laws of God and man—do you think you could forget it?—that you would cease to remember the time, the place, and the occasion of that fatal deed—that dark, direful, deadly scene? Never—no, never!

If such was the case, much anguish and bitterness of mind might be averted. Many sighs, much sorrow, and numerous unavailing regrets, might be dissipated and dispelled. But it is not so. As long as man remains the same; as long as he possesses the faculties with which he is at present endowed, he never can forget.

If no bad effects resulted from the indulgence of such views, it might be pardonable to gratify them; but serious and alarming tendencies al-

tend them. It needs no argument to enforce the truth of the above declaration. It must be obvious to every candid and rational mind, that it would foster vice, engender crime, and encourage iniquity. It would hold out to the sinner the most flattering inducements to continue on in sin and wickedness. If he can cease to think of these things afterwards, no remorse will necessarily follow.

Happily for mankind, it is otherwise. They remember—they recollect. The waters of oblivion roll not over his memory, and the stores of many years can here be deposited secure from all surrounding convulsions and dangers. They can be examined and inspected as often as occasion demands. Flatter not yourselves, then, ye workers of iniquity, on your forgetfulness! It will prove illusive. Though you may be assured you can and do forget, if you commit a horrid crime, your conscience will tell you better. Memory will stand at the helm, and guide you far from the gulf of oblivion.

O wondrous memory! happy should we be,
Could we control thy satellites and thee!

South Venice, December, 1838. ASA.

For the Magazine and Advocate.

IT IS A STRANGE THING.

BY REV. S. MILES.

It is strange, very strange indeed, that there should be so many who profess to believe that God is a God of truth, and that he will positively and certainly do as he says he will, and yet believe that he will exonerate them from the punishment which his word declares he will inflict. It would seem that a man of common sense, would not advocate such conflicting sentiments and call them the word of truth. If it be true, that God will positively and certainly render to every man according to his deeds, then it is passing strange that the advocates of truth should be so short sighted, as to teach a contrary doctrine; a practice which goes to show that they do not believe what they profess. When a man professes to believe one thing, and advocates another, his arguments go to show that he is a skeptic in disguise. Such men should never complain of those who wholly deny the truth of divine revelation.

God does not, can not, require us to hold to two systems of faith which are at war with each other; both can not exist in the mind of man at one and the same time. "No man can serve two masters;" those who are for the truth will not strive against it. "Every word of God is pure: add thou not unto his words, lest he reprove thee, and thou be found a liar."—Prov. xxx: 5, 6.—"All liars shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. xxi: 8. Now, if all liars do not have their part in the lake of fire, then the testimony of the witness is not true. If one liar should escape, then the word of God must fall to the ground, and our faith is left without a foundation in the Bible, which we now believe to be true. If professors of religion believe that God will do as he says he will, it is strange that they should use their influence to take off the edge of the sword of the spirit, which God has put into their hands. If they believe that God "will render to every man according to his deeds," why not take their stand upon this strong foundation, and hold to it, instead of abandoning it at the very first step? "For I testify unto every man that hearetih the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book."—Rev. xxii: 18. Christians of every name, do you hear this: and do you believe it, and advocate it, in faithfulness and truth; or do you take off the edge of your sword, and thereby bring a curse upon yourselves, and those that hear and believe you?

We should be careful lest we hold the truth in unrighteousness, and thereby bring upon ourselves the "wrath of God, revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them: for God hath showed it unto them." Rom. i: 18, 19. Yes, God has showed you that he "will render to every man according to his deeds." Do you believe it; or are you halting between two opinions? Do you unhesitatingly believe that God "will render to every man according to his deeds"? Why, then, ask him to exonerate you from the just demerit of your crimes? And why do you ask him to tell a lie for you? Do you not know, that he is as faithful, as truth is unalterable? and that, "whom the Lord loveth he chasteneth, and scourgeth *every son* whom he receiveth. But if ye be without chastisement, whereof *all* are partakers, then are ye bastards, and not sons." "See that ye refuse not him that speaketh: for if they *escaped not* who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that speaketh from heaven."—Heb. xii: 5–10, 25.

The forgiveness of sin should not be understood to exonerate the sinner from the punishment which God's word declares he will inflict on those who disobey his commands; because, in so doing, we doubt the veracity of him who has said, "See now that I, even I, am he, and there is no God with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live forever. If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me." "For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment."—Isa. xxxiv: 5, 6.—This sword is the word of God, which is sharper than any two edged sword in the hands of kings or potentates of the earth. And if the inhabitants of Idumea escaped not, what reason have we to expect, that we shall escape a just retribution for all our sins? The truth declares that sin shall be punished, that the wicked shall not escape; and justice stands by the side of truth to execute the reward, according to the testimony of the unalterable and undying word of God. See Isa. xiii: 11. These are solemn truths that should induce us to follow the example of the Psalmist David, who says—"Thy word have I hid in my heart, that I might not sin against thee."—Ps. cxix: 11. "And this is the word which by the Gospel was preached unto you."—1 Peter i: 25.

Now, if the word of God is a sword, and the heart of the Christian is its sheath, in which it is hid, may God grant that it may be drawn forth and wielded more faithfully and manfully than ever, that the Christian "faith may not stand in the wisdom of men, but in the power of God."—Let the professed Universalist remember, that we believe that we shall be rewarded for our sins of omission, as well as our sins of commission. If we omit to look to God in humble prayer, we can not claim the promise, "And thy Father which seeth in secret, shall reward thee openly." And not only so, but if we omit to have prayer meetings, and conferences in heavenly places in Christ, then our reward will be according to our works. But if we fear to sin against a faithful God, we shall meet, and speak often one to another, in spiritual songs, and pray with, and for each other, that God may smile on and bless us in the pathway of life, and keep us from sin, darkness, and death.—See Mal. iii: 16. Those who forsake the assembling of themselves together, as the manner of some is, are doing more to strengthen the skeptic in his doubts and unbelief, than all that he can do in himself, to put down the truth of the Bible. It is strange, very strange indeed, that such should be the practice of a people who profess to believe that God will positively and certainly do as he says he will. That he "will render to every man according to his works."—Such coldness, and backwardness, would better become those who say that God will do as he says he will; and yet believe that they can escape the punishment for the very sins for which they admit he will punish them, if he does as he says he will. Brethren, think of these things, and may the Lord awaken you to every good word and work.

Union please copy.

For the Magazine and Advocate.

CLAIMS OF SOCIETY ON YOUNG MEN.

BY REV. J. W. BAILEY.

The welfare of any country or republic, is consequent on the cultivation of the mind and intellect of that people. The haughty and supercilious spirit is susceptible of being eradicated by cultivation. One generation comes upon the stage of active life, flourishes for a while and then vanishes away. Another generation follows in turn, and in the sunny paths of health and fortune, exults and triumphs; but soon the chill night of death overtakes and overwhelms it, and its exit is made—*forever made.*

The peace and prosperity of the succeeding generation, depend, in a great degree, on the young men of the present. They are capable of exerting an influence in society, which will be transmitted down the lapse of ages, to generations yet unborn. How all-important, then, that their lives be characterized by the principles of philanthropy, patriotism, and virtue—that they lead the van of the good and just, and prove themselves bright and shining constellations in the political and religious firmaments. Under the reflection of having thus lived, how glorious will be the thought, how tranquil the mind, how happy the soul, as the last death-quiver departs from the agonizing frame, and the front of that sable curtain is rolled up which intervenes between time and eternity.

But they, alone, are not to participate in the blessings derived by eradicating from their hearts, every species of vice and immorality. Society will reap an incalculable benefit from their noble and enterprising deeds. The succeeding generation will rise up and call them blessed. Society, then, calls loudly for untiring zeal and efforts of you, young men, of the present generation, to wipe from its borders the many foul stains which intercept its prosperity and glory. The chain which now binds society together, is soon to be disposed of as you shall direct. It is soon to fall into your hands. And will you suffer this golden chain to be severed? Will you ever permit a single link to be sundered? Will you remain dormant and inactive, till it becomes corroded by tyranny and oppression? Let not such be the case! Before you, men have rallied around the standard of liberty, and pledged their lives, their liberties, and sacred honors, to maintain the equal rights and suffrage of the people. The character of these illustrious men, so far as they comport with the exigencies of the times, should be your guide. Like the brave and noble son of Ireland, let your motto be, "*where virtue dwells, there will I hold, and the last intrenchment of liberty shall be my grave.*"

You have only to act, and success will crown your labors. Let not, then, I beseech you, the tradacing and calumniating spirit corrode your breasts. Let your whole characters be as stainless and spotless as the sun at noon-day. Let your lives be knit together by the cords of love: then will the conscience be satisfied, and the claims of society be entirely liquidated. Then will the bright orb of freedom and independence long perform its revolutions around the standard of liberty, in the orbits of innocence and virtue.

Hinsdale, N. H.

For the Magazine and Advocate.

WORSHIP OF CHRIST.

The discussion of this subject, has already attracted considerable interest, and enlisted the feelings, usual in all matters of controversy. This is apparent from the occasional volunteers, who have already come forward like Elihu, to show *their opinion*. It is, however, matter of regret

that the principals in this discussion, should not be left to fight out the battle in their own way.—They have both seen enough of this kind of service, to be quite familiar with controversial tact, are acknowledgedly competent masters of their subject, and pre-eminent adepts in driving home an argument, and enforcing an inference. Is it feared that either or both of these men may need assistance, that we are thus early favored with the views of others? Or is it intended to aid one, and overawe the other? Or, to settle the question at issue by majority, and declare him victor who can array the greatest number of volunteers? Or——but we suppress some dozen remaining queries, with the hope that they will finally be able to understand one another, whether we who read understand them or not.

Now, if we are not greatly mistaken, the discussion of this subject respecting the *worship of Christ*, is a kind of heir-loom in the Universalist family. It was bequeathed to us some years since, when certain leading Unitarian clergymen took occasion to assure the public, that they *were not Universalists*. We *then* looked diligently—but looked in vain—to our journals, for the corresponding assurance that Universalists were not Unitarians. But it seems that the discovery has *since* been made—and that, henceforth, there is to be precisely the *same difference* between a Universalist and Unitarian, as between a Unitarian and Universalist! Of the immense value of this discovery, those who live beyond the boundaries where the two denominations ever came, or are likely to come in contact and collision with each other, will probably never entertain an adequate conception.

Unfortunately there seems to exist a kind of necessity for controversy among us. At least, we are seldom without it, whether necessary or not. For no sooner has one crotchet been disposed of, than the harness and the weapons are resumed for new conflicts.—And inasmuch as enemies can not always be found—why, we must, if possible, carry on the war with each other. Just as the renowned Captain Rock describes his countrymen, who, when they could neither fight for honor nor their country, *fought for fun*.

And now, Messrs. Editors, since you have happily removed all doubts and uncertainty respecting the propriety or impropriety of reading sermons, or speaking without notes—since you have succeeded in removing all scruples about the apostolical authority, and expediency of praise meetings—and as we are in a fair way, by your kind and timely exertions, to understand whether we should, or should not pay divine honors to Christ—we pray you to further oblige us, and enlighten the world, by devoting some portion of your precious time, and much honored talents, to the consideration of the problem—how long it will probably take for an Editorial *war*, to secure most effectually and permanently, the *peace* of the denomination? S. R. Smith.

For the Magazine and Advocate.

CELEBRATION OF CHRISTMAS EVE.

The Universalist Society in the town of Marshall, attended to this religious celebration, with great warmth and devotion, on the evening commonly adopted for that purpose. The arrangements and decorations were superintended by a committee of young men of the society, aided by those auxiliaries to every good work—the ladies. The arrangements were very superior, and the decorations tasteful in the highest degree;—wreaths and festoons of evergreen, displayed their living verdure in every direction, and the desk was beautifully protected by young cedars, giving the speakers the appearance of speaking from a natural bower in some forest hall: the lights, also, throwing their tints upon the green chandelier, added to the delicacy, not to say brilliancy, of the scene. But all this was art, and merely gratified the eye—merely pleased the taste; the living mass of Adam's race, who came there to mingle their glad voices in the jubilee of earth's freed ones—who came there to echo back a response to the angels' song, that for earth a Saviour was born—was more than art—was the gathering of God's own children, coming to give a new attestation to the amplitude of their Father's love; and as they gathered there, with happy heart and beaming eye, it looked as if a host had come to welcome the message of their God. Every seat was filled, and every passage, yet the benevolent desire was, that there might be more room; for the feast was free as the salvation of the living God.

Mr. Osburn, who conducted the singing, and who is the chorister of the society, did himself great honor in the selection and execution of the pieces. When the choir rose on the right and the left, sustained by the mellow music of the organ, and blended their voices in "Watchman, what of the night?" a solemn stillness reigned, that nothing might disturb the glorious song of Zion. The same silence was given to all their pieces, and the same joy was experienced by the people. Br. Gage, of Clinton, delivered an oration, at once appropriate, eloquent, and instructive, and he was followed by the writer with a short sermon intended to please. When the soft music died upon the ear, and the benediction told its parting notes, all felt as if the only mar to the fulness of the enjoyment, was the brevity of the happy time. May such glad meetings be made frequent among the children of salvation; because they seem to be the dawnings of that endless felicity, destined by the Father of the universe to all the kindreds, and families, and nations of his intelligent offspring.

J. G. McAdam.

For the Magazine and Advocate.

CHRISTMAS EVE.

Br. Grosh—I am more and more in favor of the becoming celebration of the anniversary of our Saviour's advent. And I am happy to see such a good degree of attention paid to it in western New-York. It secures a hearing from thousands who would otherwise, perhaps, never hear a Universalist sermon. And not only so, but it serves to kindle up in the hearts of our brethren and sisters, a zeal and engagedness, which are agreeable with knowledge, and which fill the soul with love to God and benevolence to man. The last anniversary of our Lord's birth, was joyfully celebrated in the Universalist churches in Bristol, Victor, Conesus, Lakeville, Chili, Perry and North Bloomfield. And I venture nothing, I presume, in saying, that each of the above churches was filled to overflowing, with attentive and interested hearers. In the church in this place, there were at least 800 persons assembled—some good judges in such cases, say 1000—and many came and went away without being able to gain admittance. The above anniversary has been appropriately commemorated in this place for four or five years in succession. But we have never enjoyed so happy and profitable a time as the last. Our *music* on that evening—which was led by Mr. Howze, teacher of Sacred music—can hardly "be beat." J. Chase.

North Bloomfield, January 2, 1839.

For the Magazine and Advocate.

CLINTON LIBERAL INSTITUTE.

TO UNIVERSALIST MINISTERS.

This Institution, which has been in successful operation for more than six years, was projected by Universalists—it was organized by them—its officers, its teachers and its patrons, are principally of that denomination. The funds contributed for the erection of suitable buildings (and they are of the best and most convenient kind) have been almost exclusively given by Universalists; and the entire superintendance of the Institution has always appertained to them. More than *one thousand youth* of both sexes, have been respectably educated under these auspices; which, but for the existence of this Institution, must have been done, if done at all, by those of opposing faith. It is therefore no longer a question whether the Liberal Institute will be beneficial—it has already done much good, and rescued a large number of youth from the control of the opposers of our faith.

But it should not be forgotten, that all this has been effected principally by the money advanced by one man. For this, he has never had any security—nor even asked the interest of some thousands of dollars. It is reasonable and right, that this money should, if possible, be refunded; and it is believed to be in the power, and perhaps at the will of Universalist ministers to accomplish that desirable end. And with a view to its attainment, and with the sincere hope that it may be attained, the respective ministers of Universalist congregations in the State of New-York, are affectionately requested to take up collections in their several meetings on the *third Sunday in February next*, and transmit the sums so collected at their earliest convenience, to Rev. A. B. Grosh, Utica, who will pay it over to the Treasurer of said Institute, for the liquidation of said honest debt.

January 9, 1839. S. R. Smith, Agent.

N. B. Those societies which have not public services on the third Sunday in February, are respectfully solicited to take up the collection on the earliest Sunday on which they have such services. S. R. S.

For the Magazine and Advocate.

A DISCOVERY.

Mr. Solomon Slow, of Slowville, one of the subscribers to this paper, who has taken it for a number of years, and always paid, *sooner or later*, has lately made what he deems an important discovery; and is desirous of having the same published *pro bono publico*. He has found out, or at least is convinced to his entire satisfaction, that to pay for the paper in advance, price $1.50, is cheaper, and of course more economical, than to pay $2.50 at the year's end, or even $2.00 before the year expires. "Whoso readeth," etc.

Philip.

TO CORRESPONDENTS.

Still holding back! What is the reason? We want brief, pithy articles very badly.

E. M. R will receive our thanks for the poetic articles sent us. An accident befel them, which, at this busy season, has delayed their appearance, and also a private letter to her, stating the cause.

Br. Chase—The sermon will be very acceptable.—We will publish it as soon as we can find room, or wait until just before the season comes round again—just as you please. A. B. G.

Accounts from the South, the West, and the Southwest, which, in the present state of affairs, we do not feel at liberty to publish, inform us of much good that is being effected by the discussion between Br. Skinner and Mr. Campbell. In these regions, Mr. Campbell's paper is pretty widely circulated, and by publishing both sides, it becomes a "harbinger" of God's impartial grace to hundreds, who, otherwise, had never heard the doctrine explained, save by its opposers. The consequence is, the removal of much ignorance and unfounded prejudice, and the reception of the truth. The end of the discussion is nigh at hand—but its effects will not end with it. A. B. G.

No letter has yet been received from Mr. Campbell. Nor have we received any news from Mr. Skinner, since he sailed from New-York for Santa Cruz. This in reply to inquiries on the subject.

The first number of the new volume of the Expositor has been received. Brs. Bazin and Tompkins, Proprietors; Br. H. Ballou, 2d, Editor. The work is established—its character improving, and our indifferent friends who put off subscribing for it, will soon wish they had been more awake to its importance and their own benefit. That's all. A. B. G.

Bringing up.—The matters that have engaged all our time at the close and commencement of the volumes, have prevented us from attending to some regular items of news. We will bring them up soon, and endeavor to keep even pace with the times hereafter. A. B. G.

Can any one inform us where G. W. Eldredge, formerly of Ohio city and Milwaukie, now resides. He is owing this office $7.50.

For the Magazine and Advocate.

ASSUMPTION NOT ARGUMENT.

In number 51, of the last volume of the Magazine and Advocate, under the above caption, I endeavored to furnish an *expose* of a tract published by the American Tract Society, entitled "Universalism Unscriptural and Absurd." As a specimen of our author's ingenuity, he further proceeds as follows—"Universalists generally allow that all men are subject to the moral law, and are sinners; but they maintain that the salvation which is through Christ, is not only sufficient for all, and within reach of all, and freely offered to all, but that it will be absolutely secured to all." This is all very true, but the absurdity of the proposition, in the view of our author, seems to be in the last clause of the sentence: viz., that it will be absolutely secured to all! Now, that the salvation which is through Christ is sufficient for all, and within reach of all, and freely offered to all, is both Scriptural and Orthodox; but that it will be absolutely secured to all—that is the absurdity! That Christ "shall see of the travail of his soul, and shall be satisfied."—Isa. liii: 11. What a monstrous absurdity! That he will "reconcile all things unto himself."—Col. i: 20. How "unscriptural!" That "the Father sent the Son to be the Saviour of the world."—1 John iv: 14; and that his object will be accomplished—how unlike the mission of the Saviour! But we will vary the phraseology of the passage, that it may appear less objectionable to our author. "The salvation which is through Christ is sufficient for all, and within reach of all, and freely offered to all, but will only be secured to *some*." Does that sound better? That the All-Wise Deity should commence the work of "reconciling the world unto himself," and be finally thwarted in that work, appears to be the popular theology of the day. This sentiment is worthy of all acceptation, and should be circulated through the medium of tracts for the special benefit of the rising generation. But the error of Universalists in supposing that salvation will be secured to all, says our author, "appears to originate, mainly, in very low views of the nature and value of God's commandments, and in practically regarding sin as a small matter. Hence, they suppose the penalty of the Divine law to be a mere trifle in comparison with what has been stated above." That the penalty of the Divine law, or the consequences of transgression, is a mere trifle, we are not willing to admit; but that it is a trifle in comparison to "endless suffering and shame," we shall not dispute. But we shall dispute that the Deity ever gave man a law that would subject him to the necessity of inflicting sufferings so awful upon his dependent offspring. We think he would not do a thing so contrary to his nature, which is "*Love*." We think the "nature and value of God's commandments," are of that character which are best calculated to secure an adequate and just punishment for sin, and also to "win to loyalty and love, the heart that had remained impenitent amid rich and varied exhibitions of paternal chastisement, forbearance and mercy." We would not say that "mere suffering or punishment" would do this; but the light, love and power of God, manifested through Christ, can do all things.

But our author says, "the inconsistency and folly of the Restoration scheme may be thus evinced:—1. There are no passages of Scriptures which show how, and when, and where the sinner is delivered from hell, if once he falls into it."—Reply. David says: "The sorrows of hell compassed me about; the snares of death prevented me. In my distress I called upon the Lord and cried unto my God: he heard my voice."—Ps. xviii: 5, 6. "For great is thy mercy toward me, and thou hast delivered my soul from the *lowest hell*."—lxxxvi: 13. "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow."—cxvi: 3, 4. Here, then, are three passages of Scripture, "which show how, and when, and where the sinner is delivered from hell, if once he falls into it." It will be readily conceded that David was once a sinner, and that he fell into hell, or as it is written, "the sorrows of hell compassed me about." If hell compassed him about, he must have been in it. If the pains of hell gat hold upon him, he suffered them; and if, as David says, the Lord had delivered his soul from the lowest hell, our author's assertion is not true, that "there are no passages of Scripture which show how, and when, and where the sinner is delivered from hell, if he once falls into it." Furthermore, we have to inform him, that whether the hell he speaks of be on the earth, under the earth, or in the sea, we are assured by the apostle John, that he heard every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, say, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.—Rev. v: 13. If our author knows of a hell as a place or lake of fire and brimstone, located in some other place not mentioned in the above passages, his knowledge is derived from another source than the Bible; and if there is such a place, it remains for him to show that the inhabitants of the earth have any thing to do with it. We are willing to abide by the law and the testimony on this point.

Passing over some other objections to Universalism, which our author might have removed himself, (had he written some "Counsels to the Young,") as easily and as effectually as did Dr. Alexander refute his "Eight Reasons Against Universalism," by Dr. Alexander's "Counsels to the Young," I next notice what he says about salvation by grace, punishment, etc. "The scheme of restoration (says our author) destroys the whole doctrine of salvation by grace. The Bible declares that there is no other name through which we can be saved, except that of Christ, (Acts iv: 12,) and that we have redemption through his blood, the forgiveness of sins.—Ephs. i: 7. But if the wicked suffer the just punishment of their sins in hell, and are there purified, they can be just as well saved without Christ as with him. Indeed, they neither want a Saviour nor can they have any." I know of no Universalist or Restorationist who expects to be saved without Christ. Therefore, because Universalists believe that the world will be saved through Christ, there is no need of Christ! If the world will be saved through a Saviour, then there is no need of a Saviour. "Indeed, they neither want a Saviour, nor can they have any." Sound logic! But I suppose our author means, if Universalists believe that God will do by the world—the wicked—as he says he will—Isa. xiii: 11, 12—"And I will *punish the world for their evil, and the wicked for their iniquity*, and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man *more precious than fine gold*: even a man than the golden wedge of Ophir"—that therefore, there is no need that God should be in Christ "reconciling the world unto himself." If our author is opposed to the punishment and salvation of the world, he must settle the controversy, not with Universalists, but with the Bible, for there these sentiments are effectually maintained.

A. C.

For the Magazine and Advocate.

UNCHRISTIAN ILLIBERALITY.

"Man's inhumanity to man,
Makes countless millions mourn."

When humanity is outraged, it is a crime to be silent. Yea, when the bleeding wounds of bereaved friends are newly lacerated by deeds of cruel, persecuting, ungrateful illiberality, the tongue and pen are guilty of criminal silence, in not defending against the wrong. Hence I speak, and only regret that I can not occupy more space of paper in disclosing this subject, in discharge of my duty, than I am sensible I can be allowed.

On the morning of the 31st December last, a young lady of this village died, and it became necessary to obtain a place to hold the funeral services in. Application was made on the behalf of the friends of the deceased, to the authorities of the Reformed Dutch church, for the privilege of their house. But against every moral, every generous, every liberal, every neighborly, every Christian, every virtuous principle, the privilege was forbidden—yes, *unblushingly* forbidden.

It is to be observed, that it was forbidden by the *church authorities*; for in all cases partaking of a *criminal* nature, none are to be considered as guilty, unless implicated by some act or assent; and in this outrage, I desire none to be implicated except those who are known to have participated in the barbarous refusal by open expressions. Let those who are guilty stand in the solitude of their own unhappy situation, before an indignant and injured public, who have manifested a speaking frown.

But why did those authorities refuse the house? This question will readily present itself to the reader, and certainly a good cause ought to have existed. Did they wish to occupy the house in any way? Not at all. Were the friends of the deceased, characters unworthy of a place in which to have performed the burial ceremonies? Dare this be pretended? Were they degraded members of society? Were they persecutors of that church—revilers of religion—scoffers of sacred things? It is asked again, why did they refuse the house? Why, reader, this is the cause—yes, in a Christian and civilized land, it must be told—the deceased and her friends were *believers in the final* TRIUMPH OF HOLINESS AND HAPPINESS *over sin and wretchedness, and consequent salvation of* ALL MANKIND. This was the cause, and the *only* cause!

The deceased was a young woman who had spent many and many a day and evening raising her voice in singing to the services of that church; but, alas! alas! as soon as her voice was hushed in death, she was not suffered to be carried within the walls which had so often echoed her music, to receive her funeral rites. But she is at rest, beyond the reach of the bitter shafts of bigoted ingratitude and persecution, and lies sleeping near the highway, within sight of the passers by; and I trust, in the providence of things, her cruel abusers may ever be reminded of their evil deed, as they pass and repass her silent dormitory. By thus being awakened to a sense of their wrongs, they will be taught that the sinner will be punished, even "though hand join in hand." They will find a rebuke in every eye that is cast upon them in a generous community, and the incident of that funeral, will ever be a bitter subject of reflection. "I refused the house," will ring through their minds at the still midnight hour, and haunt them in their sleeping hours—at noon-day they will read the same language at every corner of the streets, and with one of old they will say, "every one that shall meet me, will *slay* me." Let guilt work its way—it is a means in the hands of God, to work a reformation.

Had the house which was so wrongfully refused, been built by the Reformed Dutch Society, it would present a different aspect, although no justification. But the society was a *pauper* society, and a generous and liberal community contributed to build the house. Yes, that society now worshipping under the roof furnished by the liberal community, pampered by the gifts of others, refuse those others the right of assembling under that roof, to pay the last tribute to a departed friend! But a satisfaction exists in knowing that, in the wisdom of God, good many times springs from evil—and this evil will produce its good.

The Methodist Society very willingly opened their doors, for which they received the heart-felt thanks of the whole community; and a crowded house paid their respects to the deceased and friends, and the dead was granted its due obsequies.

En passant—it is well to state, by way of comment upon the family thus wronged, that the

Reverend pastor who had not long since left this place, and who had, before he left, frequently received the generous and free hospitality of that family, although he had not sufficient moral strength and courage to attend a Universalist meeting in the village, came to this place to attend an installation of the present pastor. And when he came, attended with his wife, he called upon and staid with that family, knowing he had nothing to lose by so doing, and that not one of his own church would give him more cordial and free reception. There he felt free to stay, board and lodge, because he knew that he and his family were freely received.

Here endeth the lesson, and I trust it will be a salutary one. HUMANITAS.

Canastota, January, 1839.

YOUTH'S DEPARTMENT.

For the Magazine and Advocate.

THE HAPPY FAMILY.

A Juvenile Tale.

BY REV. A. C. BARRAY.

CHAPTER II.

The morning walk—an interesting subject—an object of pity—more blessed to give than to receive—remarks.

The family arose early the next morning, and, after taking breakfast, they all set out for a walk. They first entered a grove by the side of the lake, where the birds were singing very sweetly, and sprightly squirrels were skipping about from branch to branch, among the old oaks. And then there were flowers here of every hue, whose fragrance filled the air. Having walked about a while in this delightful place, Mr. and Mrs. Norton seated themselves on a grassy mound, remarking upon the beauties of the place, while George and Adeline ran about hand in hand, gathering "*poesies*," as they called them. They soon grew tired of this, and returned, with their hands filled with flowers, which they threw down at their parents' feet, and then seated themselves by their side.

"These flowers," said Mr. Norton, taking up a few of them, "were we to listen to them, would teach us many beautiful and useful lessons."

"Why, father, they can not talk as we do!" said George.

"Very true; yet they speak silently to the heart. They tell us of the goodness of that great Being who made us, and of whom I have told you so often. They tell us that he cares for his creatures. They assure us of his great love, and that he is ever present with us all. And then the flowers speak to us of life beyond this world. Though cut down by the frosts and snows of Winter, and buried in the dust, yet when Spring comes, with its sunshine and song, they burst forth again into life and beauty. So, my children, shall it be with us. These bodies of ours, as I have often told you, are made of the dust.—God did not intend, when he made us, that we should always stay in this world. He has a better place prepared for us—a place where no sickness comes, nor pain, nor sorrow. We must die, but we should not be afraid to die. Death only comes to take us home to God. When the Winter of life has come, we lie down like the flowers; and, like them, we shall burst forth again into life, when Spring visits the 'mouldering urn.' And then we shall die no more, but live forever with the angels in heaven."

Mr. Norton here paused. George and Adeline were very much interested with what their father had been saying; and the big tears of joy stood in their eyes—they did not wish to have him stop.

"Do, father," they both said, "tell us more about God and heaven.'

But it was time for them to go back home, and their mother told them that they would talk about these things on the way. So they all walked from the grove into the green meadows, and through them into the road which led to their cottage. They had gone but a little way here, before they met a very old lady travelling on foot. Her appearance bespoke extreme poverty. Her clothes were dirty and torn; and she was wasted away to a shadow. As soon as she came near them, she held out her hand and asked for a penny to help her on her way. And then she wept. And when George and Adeline saw the tears rolling down her furrowed cheek, they wept too. Mrs. Norton likewise shed tears, when she saw the situation of the poor old woman. In answer to some question asked her by Mr. Norton, she said she had come over two hundred miles on foot, and that she was going to visit some friends in the western part of the State. Her husband, she said, was dead, and she had no means of support; but if she could only get to her friends, she would be provided for. A few shillings, she added, would enable her to get to them.

"I have got four shillings in my purse," said George to his father, "which you gave me to buy toys with—give them to the poor old woman."

"And I," added Adeline, "have got two in my work-bag, that mother gave me to buy a doll with at the fancy store—here they are"—and she reached out the money she held in her hand.

Mr. Norton took the silver handed him by his children, and adding to it the contents of his own purse, and some few shillings Mrs. Norton had with her, gave it all to the poor old woman, who received it very thankfully—and again, and again did she ask the richest of Heaven's blessings to rest upon them. "Such kindness as this," she said, "can never go unrewarded. May God bless you"—and she proceeded on her journey.

George and Adeline were in raptures at the thought of what they had done; their little hearts overflowed with joy. They were richly paid for the deed of charity they had performed. And now they felt the meaning of the words spoken by our Saviour—"*It is more blessed to give, than to receive.*"

Now, all little boys and girls should imitate an example so noble, as far as they are able. They never will be sorry for any deed of charity or kindness they may do. No. They shall not go unrewarded. Heaven will smile upon them. When they give to the poor, they are but lending to the Lord, and he will repay them with happy and satisfied feelings. He will give them that which is of more value than kings can boast, and which the world can neither give nor take away!

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, JANUARY 11, 1839.

ILLUSTRATIONS OF THE LAW OF KINDNESS....NO. I.

"Overcome evil with good."—ROM. xii: 21.

As like physical causes produce like physical effects, as vice generates misery with unerring certainty, so revenge will create revenge; for water does not more certainly rush to its level, than the exercise of malicious power rouses into action the fires of anger and opposition. To small purpose has that individual perused the various histories of the world, who has not discovered that evil has been almost universally met with evil, and its pathways have been clouded with the smouldering misery perpetually arising from the horrible spirit of retaliation.—And to as little purpose has he pored over the records of nations, if he is not convinced that when the law of kindness has been practiced, it has been as much more salutary in its influence, and as much more glorious in its results, as virtue is more salutary and glorious than iniquity. For, while retaliation is like the storm which sweeps through the forest in destruction, kindness is like the combined influence of the heat of the sun and the rain of the cloud, which unlocks the secrets of seed, and developes its leaves, flowers and odors.

The spirit of revenge has poured a flood of evil upon this world. Millions have been slaughtered, cities have been sacked and burned, nations have been swept from political life, reputations have been ruined, families filled with discord, friends separated, and happiness withered by revenge. If the earth has a demon to dread, it is the unholy power of retaliation. For there is no clime but that has experienced its blight, no heart but that has more or less felt its poison. What has made man bite and devour his fellow-man in oppression and blood?—What has caused nations, in many instances, to slaughter, in cold blood, the captives of their bow and their spear? What sends a great proportion of the cases of litigation to the bar of the judge? What engenders the quarrels existing in all communities? REVENGE. Hideous principle, murderous power, which slew the Saviour in all the glory of his character, and martyred sainted Stephen!

To trace the consequences resulting from the practice of the law of revenge, is but to read its condemnation in every reflecting mind. And, if for a moment we reflect how many communities, which have been desolated, might have been the abodes of happiness; how many places of the earth, which have become dark with the fury of unhallowed passions, might now be echoing with songs of salvation and virtue, were it not for the law of revenge; surely, the desire must be strong, and the prayer ardent, that the olive-branch of overcoming evil with good, may take the place of the deadly nightshade of retaliation.

It may be urged, however, that some of the principles of the Mosaic Law sanction the foundation of retaliation, in the requisition of an eye for an eye, and a tooth for a tooth. But, it must be remembered that the Mosaic Law, rich as it is in its provisions for the widow and the orphan, for hospitality and for other excellent precepts, introduced the law of retaliation into its statutes only as the preventive of an evil which already existed, the same as the lancet and probe of the surgeon are necessary for a diseased limb. The Jews had been thoroughly debased in the Egyptian brick-yards, and the foul airs of idolatry; they had been degraded by ignorance; they were a headstrong, wicked people; they were morally sick; and it was necessary to apply the lancet of fear to them. But this retaliatory principle was not instituted as a universal rule of action. For, when the world was properly fitted and prepared, then a nobler law was given in a system, which is superior to all other systems in its doctrine and morality.

That system is CHRISTIANITY. While the ablest philosophers, at the period of its establishment, were advocating some of the worst features of revenge, Christianity, the child of Heaven and the friend of man, lifted up its voice and proclaimed the divine law, "OVERCOME EVIL WITH GOOD." This law received a comment from the Friend of sinners, and the Saviour of the world.—And what was that comment? Was it like the conduct of David, who, while he indignantly condemned that rich man, who, with great flocks around him, took by force the only lamb of a poor neighbor, yet stole from the bosom of his bravest general, his wife? Was it like the kiss of Judas, the balm of treachery, the love of ingratitude? Ah, no! Throughout all the pathways of his ministry, he met his foes with benevolence. And when his condemnation was effected; when his bitter enemies were mocking his agonies, and adding insult to murder; then it was that he prayed, "Father forgive them, for they know not what they do." This was the Saviour's comment upon the law, "love your enemies." And the comment was more sublime, if possible, than the law itself; more glorious in practice than in theory. For, who can remember that Christ prayed for his foes, even when they were scoffing him, and he was enduring the excruciating pangs of a crucifixion, which they had brought upon him by their wickedness, without sincerely exclaiming in admiration, "truly, this was the Son of God," and without admitting that his conduct was the perfection of kindness?

The interesting question now arises, What influence has this law and its comment upon us? Brought up

and educated in the school of our Saviour; living in a land, which, above all others, calls itself Christianized; existing beneath the banners of the Gospel, incomparably the most noble system of doctrine and moral ethics extant; how are we influenced by the law of kindness? Do we love our enemies and overcome evil with good? Far from it! We deliberately fold up the banner of Christ, put aside the laws which God has made for us, voluntarily fling ourselves into the requirements of the Mosaic Law, and are governed by the principle of "an eye for an eye, and a tooth for a tooth." How many thousands of dollars are spent in our halls of litigation, simply to satisfy revenge! How many individuals will pursue, with most untiring industry, the most questionable means to compass the destruction of another person, against whom a grudge is cherished. Even in this land of boasted freedom, men are found who will challenge one another, and, thirsting for blood, will fight until a valuable life is lost, and perhaps a confiding wife and her children thrown upon their feeble resources for support. A melancholy case at the seat of national legislation in this country, too truly proves this. Yet, this procedure is deemed *honorable* in the parlance of the world. But, in the sight of Heaven and all correct conceptions of right, it is fashionable murder. How pitiful and degrading is such conduct, when compared with the conduct of the Saviour, which, with all power and sublimity, illustrated the divine law "love your enemies."—Still we claim to be a Christian people, even when one of our sanctioned laws in fashion is a direct contradiction of a most prominent principle of the Christian statutes.

In the plenitude of his wisdom and the divinity of his thoughts, our Saviour deemed that man *could* and that it was his duty to "overcome evil with good," as well as an imperative practice, in his Christian profession, to "love his enemies." And whenever and wherever the law has been put into direct practice, it has succeeded in a most admirable manner. Though our passions may rise up, and erroneous education intervene, to make us believe that retaliation is necessary, and that thorough kindness is a dangerous instrument, yet it needs but to be tried in order to be embraced. For when an individual follows its dictates, he finds that it affords him such a powerful influence over others, as to lead him to the conclusion, that the law of kindness is the most effectual method of subduing enmity. This position will be sustained by historical facts. G. W. M.

THE CLINTON LIBERAL INSTITUTE.

In our paper of to-day will be found an earnest appeal to Universalist societies, in favor of this Institution, from its principal and most active originator, the General Agent. Br. S. R. Smith is fully entitled by his numerous and long continued services, to appeal to the liberality of others in behalf of this excellent Institution.—And though not thus entitled, I can not suffer the call to go forth, without saying a few words, why every Universalist, and every Universalist society in this, and even in some of the neighboring States, should promptly, freely and *substantially* respond to that call.

1. It is now in a more flourishing condition, as respects the number of its pupils, and the grade of study, than it has been at any one period since its commencement, and needs but to be relieved of its long continued debt, to warrant still further improvements, and elevate the Institution yet higher in the scale of respectability and utility. From the peculiar circumstances under which it was established, and has been supported, the reputation of the denomination is some what involved in that of the Institute. For, though not a *sectarian* Institution, in the common sense of the term, it is a *Liberal Institute*—one approved and sanctioned by the general voice of our denomination, and such a one as we have long and in vain urged the public to make of the other literary institutions of the land, in order to render them worthy of general patronage, and of the support of the State. Should we not back our approving voice and frequent recommendations, by *deeds* which shall speak yet louder than *words?*

2. Universalists generally are in favor of securing an intelligent, able and efficient ministry—one that, by acquainting themselves with all the collateral branches of learning relating to the study of the Scriptures, shall be able to feed the people with knowledge and understanding. True—many (among whom is the writer) are opposed to a gratuitously educated ministry, and a denominational theological seminary—but all desire that means should be provided which will enable the candidate for the ministry to acquire with facility, at the cheapest rate, a good knowledge of the original languages of the Scriptures, ancient and modern Geography and History, Logic, Rhetoric and of Natural, Moral and Mental Philosophy, that he may enter on the study of the Scriptures, either by himself, or under the directions of a minister of his own choice, prepared to understand and apply these acquired stores of collateral knowledge, in his professional duties. Such an institution is the Clinton Liberal Institute.

It is not a theological seminary; but every branch of knowledge useful in the after study of theology, is taught in it, separate from the doctrines of the Holy Scriptures—thus giving to the young man who desires to enter the ministry, every *preparation* for the study of *mere* theology, which even a theological seminary would give him. And it does this, without arbitrarily confining him in its walls, beyond his leisure and his means. He can go as far as his inclination and means permit; and pursue such studies as he deems most necessary, without being trammelled and loaded down with the arbitrary routine of a Collegiate course of studies—many of them useless to the learner in his future profession.

It is not a denominational affair—i. e. the denomination, as such, are not officially responsible for it, but its stockholders only—though, as I said before, various circumstances connect our reputation with it in public estimation, and will ever secure to it, its present liberal character, so consonant to the views and feelings of Universalists in regard to literary institutions. And this Institute being purely literary, and not theological, there is no fear that doctrines will be inculcated in its walls, which would be offensive to any portion of our denomination.

The Institute being, then, an institution so perfectly suited to gratify the wishes of the denomination in regard to its ministry, (without any fear of offending those opposed to a theological seminary, while it goes *very far* towards granting the entire wishes of those in favor of one,) and the prosperity of the cause, and the increased numbers and respectability of the denomination being so dependent upon the increased facilities which our ministers need, may we not reasonably expect "a pull, a long pull, a strong pull, and a pull all together," from our societies on this occasion?

*** I would remark, in passing, that the leisure hours, and the ample theological library of the Rev. Dr. Clowes, Principal of the Institute, are at the service of any young men who wish to unite in a class at his residence for Biblical studies. This is a private affair, altogether, not belonging to the studies of the Institute, nor performed in the building of, nor during the hours of study in that Institution. But, by this arrangement, students for the ministry can have all the facilities they can desire.—This, merely by the way.

3. This is the only Institution known in this State, in which there is a *chartered* protection insured to the student, that he shall be secure from the officious intermeddlings of proselyting sectarians of any denomination, or from interruption of his studies by even public religious exercises. Here the lay members as well as preachers of our societies, have an institution prepared expressly for their accommodation in educating their sons and daughters. It is not a merely clerical, but also an institution for the benefit and education of the laity—and to them it appeals for aid, that *they* may be benefited. Will they not answer the call?

One word more.—Don't fear giving too much. Even if $10.000 could be raised, it could, every cent of it, be honorably and most profitably employed for purposes of general education. Let, then, every one give as liberally as he can. The receipts for this fund will be duly noticed in our paper, as fast as received. A. B. G.

IS CHRIST THE CAUSE OF SALVATION?

In the Trumpet of October 20th, Br. Whittemore published what he called the creed of Universalists, the fourth point of which was—"that all men at last should be saved from sin and death by the grace of the Lord Jesus Christ." This, he asserted, was believed by *all* Universalists, and taught in our General Profession of Belief. I replied in the Magazine and Advocate of November 30th, (mind the dates!) stating that "IF Br. Whittemore meant by this, that Jesus was the first and only cause of salvation," his statement was not correct. In the Trumpet of December 15th, Br. Whittemore replied under the sneering and supercilious caption, "Br. Grosh in trouble again," and intimated that I wrote hastily, or with a heated brain, and under the influence of a fault-finding spirit, and of wonderfully urated combativeness. As to motives, I had none other than to prevent our general views from being misrepresented, or the Universalist name from being denied to brethren who do not regard Jesus as the cause, but the means, only, of salvation.*

As to haste, or heated brain, I appeal to the dates above named—and as to irritated combativeness, I appeal to the article itself, which was carefully prepared so as to avoid even the appearance of discourtesy, of positiveness as to Br. W.'s meaning; and, by carefully defining and explaining our views, I left open a way in which Br. W. could honorably explain the *meaning* of his *incorrectly worded* position. But if Br. Whittemore is unsatisfied still as to my combativeness—especially as he has heretofore spoken as if it was excessive—I propose that we submit our respective *noddles* to good practical Phrenologists, who shall publish the measurements of our respective organs of combativeness, destructiveness, cunning or secretiveness, etc., that our readers may judge from facts and figures which of us is thickest in brain from ear to ear!

But how has Br. Whittemore answered my article? He begins with a supercilious sneer—false accusations and insinuations of my motives, and then virtually admits that he did not mean what his words asserted, and that *my* statement of our views is correct, as to Christ's agency in our salvation. And yet, strange to tell! he immediately follows his reply with lame attempts, and even false statements, to show that the *words* of his fourth point, agrees with our General Profession of Belief, and with the Scriptures, (which latter, he declares I have opposed!) and winds up, especially in another article, by a crafty but untrue statement, and as unfair as untrue, that I opposed his statement *because* he "said that Universalists hold that all men shall at last be saved 'THROUGH the grace of the Lord Jesus Christ'"—the words in double quotation being the words of Acts xv: 11, and *not* the objectionable phrase of Br. Whittemore's article!!!

I have before complained, and now again solemnly and affectionately protest against this uncandid and unfair mode of controversy It is bad enough in an op-

* Br. Whittemore will please to remember that this is not the first time that he has spoken in the name of the denomination, and virtually denied the name of Universalist to some of our brethren, by declaring that Universalists regarded the doctrine of a limited future punishment as "a relic of heathenism," and that they knew no state for man beyond death but that in which he was as the angels of God in heaven. The effects were disastrous, as he well knows; and many of our brethren who did not separate from us, have, nevertheless, not yet recovered from its effects on their feelings. Perhaps if a Br. Grosh had been "in trouble" then, some good might have been effected, and harm prevented. But be that as it may, Br. W.'s late movement seemed to me of the same nature, but calculated to drive off, or injure the feelings of, our brethren who are Unitarians in sentiment in regard to the worship of Christ, and the cause of salvation, by asserting that *all* Universalists denied those sentiments, and reprobated them. I trust that thus far they are satisfied that Br. Whittemore's statements on these subjects are to be received with some grains of allowance,

A. B. G.

poser of the Restitution, but still worse in a Universalist, especially in a Universalist preacher and editor! Should Br. W. ever defend Universalism against an opposer, in this manner, he would injure the cause in the estimation of every ingenuous and honorable mind. I fervently pray God, therefore, that I may not again have occasion to rebuke him for such ——— what name befits it?—for it is painful—VERY painful to witness such conduct, and to rebuke it, whatever he may think of my fault-finding disposition.—And now to Br. Whittemore's reply.

After expressing hesitancy at again noticing an error by Br. W., I said—"IF Br. W. means by this, that the grace of Christ is the first and only cause of salvation, I deny the correctness of his statement." Then followed proofs of his incorrectness—i. e. *if* that was his meaning—and a clear statement of our views on the subject. Br. Whittemore replies frankly to this—"Br. G.'s anxiety is groundless; *we meant nothing of the kind.*" Very well; then *that* point is settled.

But determined, as it seems, to acknowledge no error, even in his *words*, or to cast me into the wrong, as a punishment of my presumption for doubting his infallibility, he proceeds to justify his statement. He says—

"After having given our four points of faith, we said, 'these points will be found to be all embraced in the Profession of Belief, adopted by the General Convention of Universalists, at its session in Winchester, N. H., in the year 1803.' We then gave, in a note, the Profession of Belief entire, one article of which is, 'We believe there is One God, whose nature is love, revealed in One Lord Jesus Christ, by One Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.' These words we set in immediate connexion with the article which has so wonderfully irritated Br. Grosh's organ of combativeness; and as we stated that all four of our points would be found embraced in the Profession of Belief, we showed that we meant nothing more than is contained in that Profession. But Br. G. did not stop to think of this. He hurried on to give his dissent, (so it seems to us); and what is very remarkable, after having performed the '*duty*,' (a very solemn duty we have no doubt he thought it to be,) of correcting the 'ERROR' of his Br. of the Trumpet, he explains his own opinion, and *uses the language of the very same Profession to illustrate his belief. that we had used to illustrate ours!* So he corrects our ERROR! We certainly meant nothing more than is contained in the Profession, and so stated at the time, and quoted the Profession to show it."

Not so—he did *not* state at the time, that he "meant nothing more than is contained in the Profession," but that his erroneous statement "will be found to be embraced in the Profession;" when neither words nor sentiment of that point is named there! I think every reader must see the difference. The first would construe a wrongly worded phrase so as to make it mean what the Profession *does* teach; but the latter made the Profession responsible for what it *does not* teach—namely, that final salvation is "by the grace of the Lord Jesus Christ." But Br. W. does not stop here—he proceeds—

"We would not forget to observe, that the language we used, and to which Br. Grosh takes exceptions, *is the precise language of the Scriptures.* Take one example, Acts xv:11, where Peter says, 'We believe that THROUGH THE GRACE OF THE LORD JESUS CHRIST we shall be saved, even as they." The only difference between our language and that of the Scriptures, is, the Bible says '*through* the grace,' and we said '*by* the grace.' Br. Grosh must "undertake the duty' of correcting Peter's '*error*' also, for we used his words without a scrap of comment, leaving them, in our article just as we found them in the Scriptures."

I feel ashamed to offer any reply to such an argument —ashamed for Br. W. Every school-boy knows that "THROUGH the grace" of Jesus, at once implies that the *cause* of salvation is *beyond* that *through* which it reaches *unto* us. But Br. Whittemore's "BY the grace" of Jesus, without naming any other actor, implies that the cause of salvation is that grace. Br. W. is very modest, therefore, in holding up the apostle Peter as a *mere shield* to ward off a denial of his erroneous "by." The plain difference between "through" and "by" in these phrases, is also a point blank contradiction of Br. W.'s declaration, that he used *Peter's* words "without a scrap of comment [or *alteration?* Br. W.?] leaving them in our article *just as we found them in the Scriptures*" ! ! !

And again—in the article entitled "Reply Delayed," he says—"the fresh trouble that has broken out in his [my] mind, because we said that Universalists hold that all men shall at last be saved *through the grace of our Lord Jesus Christ*," etc. I fear that Br. W.'s reverence and conscientiousness were in a partial paralysis when he penned that article, and especially if he did not blush when he *italicised* the words above italicised, as having been said by him! He never used that sentence in his first article, consequently, I did not feel any trouble "*because*," etc. So endeth this chapter. The remainder of his two articles belongs to our discussion on the worship of Christ, and their arguments will be duly attended to when I publish and reply to his long article on that subject—probably next week.

Br. Whittemore prays me "as a friend and brother to review" my "*opinions* on this point." I *more earnestly*, and quite as affectionately entreat and beseech him to review his unfair practices in this controversy, and abandon them speedily, for his own credit and that of the denomination; for I consider his practical errors to be *far* worse than my theoretical ones can be.

A. B. G.

THANKS—THANKS.

Heart-felt thanks to our many friends who are pouring in the light of hope on the dark cloud that hung over the future, and rendering the pathway of labor and duty more bright and cheering before us! We may not particularize, but suffice it to say, that letters, filled with kind and soothing words—praises from those whom we love and whose judgments we much confide in—apologies for past neglects and promises of speedy atonement for the future—names of new subscribers; and above all, those substantial tokens of support which, alone, can enable us to meet the heavy claims against us now rapidly falling due—such letters are coming in daily, and the number gradually increasing, so as to warrant the hope, that soon our troubles and anxieties will be over and gone! The famished, parched traveller in the sunburnt desert can not rejoice with more unfeigned joy and greater gratitude over the first drops of the cooling shower, as they moisten his parched lips, than we do over these remembrances of our friends and agents; and we feel that we should, in duty to them, thus express our thanks, and the expanding hope we so strongly feel, that they will *continue to come in*, until the great need that renders them so welcome, is *entirely* removed by their aid. God bless their senders! A. B. G.

DISCONTINUANCES.

We consider ourselves no longer under obligations to notice requests to discontinue. If those who wished to discontinue, and have neglected to notify until this late date, can not supply their places by some other responsible names, they are in justice bound to take the volume. We have suffered an immense loss every year, by such negligent subscribers, who neglect to notify a discontinuance until some two or three numbers are issued, and then refuse to take their papers, thinking, perhaps, that so few numbers will make but little difference to the Publishers. It is true, that three or four numbers are of no great consequence, but one hundred times three or four are, especially when they break as many files of the paper. All we ask is justice.

G. AND H.

CORRECTION.

Our notice published last week respecting George Davis, proves to be incorrect. He had paid an agent who thinks he forwarded the money to us, but we had no credit on our book, and hence the notice.

REMOVAL.

Br. Wm. M. Delong has removed from Lebanon to Oran, Onondaga county. All letters and papers intended for him, are requested to be directed to the latter place.

NEW AGENTS.

W. S. Wood, Moscow, Mich.—David Dain, Canajoharie.

Br. Rogers—We ordered the Pro and Con some time since, for Lorenzo N. Phinney, Cazenovia, Madison county, N. Y. He has not received it. We directed you to credit him $1, and charge us, and now repeat the request.

Messrs. Clark and Edson—We last week ordered the Knickerbocker for Rev. A. Williams, Poolville. We were wrong, it should have been Andrew Forbes, same office. We have paid Mr. Tiffany, your agent.

The next term of the Clinton Liberal Institute will commence on Monday, the 21st inst.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. N. DOOLITTLE, at North Norwich, and at Sherburne in the evening.

There will be preaching on the first Sunday in February, by Br. BULLARD, at Preble Corners, at 10 o'clock, A. M., and at Tully, at 1 o'clock, P. M., and Vesper in the evening, and also at same time and place once in four weeks until further notice—Br. DOOLITTLE, at McDonough village, and Br. A G. CLARK, at North Norwich.

Br. WM. SIAS, will preach on the evenings of January 28th, at Phœnix, as Br. Breed may appoint—29th, at Cold Spring Settlement—30th, at Clay Corners—31st, at Cicero Corners—February 1st, at Rotterdam—4th, at Champion village—5th, at Theresa—6th, at Pamelia 4 Corners—7th, near Br. Woodruff's—11th, at Hannibalville—12th, at Bracket's Settlement—13th, at Jennings Corners—14th, at Mexicoville—15th, at Pulaski—18th, at Redfield Square—19th, at Florence, as friends may appoint—20th, at Williamstown—21st, in Mexico, near Br. Dauby's—22d, at Scriba Corners.

A Conference will be held at the Great Brook meeting-house, South New-Berlin, the 23d and 24th inst.—Ministering brethren respectfully invited to attend.

The third Conference of the Chenango Association of Universalists, will be held at the Methodist chapel in Greene, on Wednesday and Thursday, February 13th and 14th.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

B H F, New-Milford (Pa) for H L—C C B, Niles (Mich) for H D, L R S and A W—A L, Fair Haven (Ct)—J P R, Quincy (Ills) for self, J M S, S H, P P, W C P and J W—C C, Green Oak (Mich) for self and J H—P M, Ganges (O)—P M, Exeter (N H) for J S—P M, White's Store—P M, Jacksonville, for W A T and J T—Rev G W M, Auburn, for J S E, J D C, D M, N I, D M, J S, J C, E B, D H, J A, D B, G S, C S, A R, R R and F M—J B, St. Johnsville, for self, and T B. ☞The letter contained only a $2 bill instead of $3.—Rev W W, Alps, for self, J J, I W and G G—P M, North Easton—W S, Middlefield, for self, A G, M G, S S, B D N—P M, South Hartford, for C T and B M—C H R, Oakland, for self and D E—P M, Macedon Centre, for W C J—P M, Ripley, for J O—C W, North East, (Pa) for self, S P and J R—A G W, Williamson, for self and B N—D B, Harpersville—for T K, A B, J W, D W, I H, G C and W S—P M Canandaigua, for G D and J G—P M, Clockville, for C B and S G—P M, Linden, for A J W and E B—P M, Knowlesville for A S, W C T, T B, W P and J D—C L B, West Lincklaen for E E—P M, Logan, for self, A F, W B, G S, P S, G H and H H—Rev G W M, Auburn, for A B, S B, C B and S Y—B M, East Pembroke, for self and B L—Rev J F, Denmark, for self and P M—G C, Clayton, for self, C P and D P—C W, North East, (Pa) for self S P and J P—P M, Lyme, (O) for H D and P S—P M, Commerce, (Mich) for C H P and W S—G C, Louisville, (Ky) for J L S, J B, S S, L B, W O, J M S and E A—W S W, Moscow, (Mich) for self and G P—P M, South Scituate, (R I) for S S and E W—P M, Boston Centre, for P S and S M S—Rev J W B, Hinsdale, (N H) for A H and C W—J F D, North Wolfborough, (N H) for self, J A T and J C—P M, Waterville, for S C—P M, Romulus, for J H S and A B C—J P, Prattsburg, for self I S and A S B—C T C, Madison, for C C, Peoria, Ills pays 2-3 v 10—J F O, Norwalk, (O) for self, M S and T H—P M, Parkman, (O) for J D and S S—P M, Marion, (Mich) for D P, L B and L E B—U C, Castile—J W, Richmondville, for self, T F, S K, C Z, N F, M C, D W, R R E and J J—W L, Poolville—C B, Earlville—J L, Eaton—E D W, D J B and B L, Hamilton—B H and H N Georgetown—P M, South Amenia, for E B and H H—Rev J C E, Earlville—P M, Greenwood, for self, N J. and E V L—B T, Erieville, for M H H—G P, Hornby, for T H, J P and A E—J B, Earlville—F F C, Cuba—J P, Potsdam, for self, F S, J M, and A B—P M, Cooperstown, for C N C, A T, O W, O L W and P P—S H L, Waterville—Rev M B N, Amsterdam, for S H P—S J, Adams, for self, A E, A T and I N B—P M, Victor, for L D—I, O F, Parma—J H V, South Bainbridge—P M, Coventryville—C G, Beading—G M D, Mentor, (O)—M B, Buffalo, for self, J W G, A Z, G A M and A C M—A G P, Hoosick, for self, J P, R C and A F W.

POETRY.

From the New-Yorker.

UNPUBLISHED STANZAS OF LORD BYRON.

The following lines by the "noble bard" of England, never before appeared in print. They were communicated to the New-Yorker by a gentleman who transcribed them from the original autograph. There is no manner of doubt of their genuineness; indeed, their authenticity is placed beyond question, by the fact of their having been received direct from the late Lady Caroline Lamb, cousin to his Lordship.

I heard thy fate without a tear,
My loss with scarce a sigh;
And yet thou wert surpassing dear—
Too loved of all to die!
I know not what hath seared mine eye—
The tears refuse to start,
But every drop its lids deny,
Fall dreary on my heart!

Yes, deep and heavy, one by one,
They sink, and turn to care—
As caverned waters wear the stone,
Yet, dropping, harden there;
They can not petrify more fast,
Than feelings sunk, remain,
Which, coldly fixed, regard the past,
But never melt again!

DEATH'S FINAL CONQUEST.

These fine moral stanzas were originally intended for a solemn funeral song, in a play of James Shirley's entitled "The Contention of Ajax and Ulysses." This little poem is said to have been a favorite song with king Charles II.—*Percy's Reliques of Ancient Poetry.*

The glories of our birth and state
Are shadows, not substantial things;
There is no armor against fate;
Death lays its icy hands on kings:
Scepter and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Some men with swords may reap the field,
And plant fresh laurels where they kill;
But their strong nerves at last must yield;
They tame but one another still.
Early or late
They stoop to fate,
And must give up their murmuring breath,
When they pale captives creep to death.

The garlands wither on your brow,
Then boast no more your mighty deeds;
Upon death's purple altar now
See where the victor victim bleeds.
All heads must come
To the cold tomb,
Only the actions of the just
Smell sweet, and blossom in the dust.

THE BIBLE.

A late number of the Baltimore Chronicle contains a letter from the Hon. John Q. Adams to a literary society in Baltimore, in answer to one in which he was requested to point out the authors most worthy of their attention. The following extract from this letter, bearing testimony to the value of the Scriptures, is well worthy of a perusal:

"The first, and almost the only book deserving such universal recommendation, IS THE BIBLE—and in recommending that, I fear that some of you will think I am performing a superfluous, and others a very unnecessary office—yet such is my deliberate opinion. The Bible is the book of all others to be read at all ages and in all conditions of human life;—not to be read once or twice or thrice through, and then to be laid aside, but to be read in small portions of one or two chapters, every day, and never to be intermitted unless by some overruling necessity.

This attentive and repeated reading of the Bible, in small portions every day, leads the mind to habitual meditation upon subjects of the highest interest to the welfare of the individual in this world, as well as to prepare him for that hereafter to which we are all destined. It furnishes rules of conduct for our conduct towards others in our social relations. In the commandments delivered from Sinai, in the inimitable sublimity of the Psalms and of the Prophets, in the profound and concentrated observations upon human life and manners embodied in the Proverbs of Solomon, in the philosophical allegory so beautifully set forth in the narrative of facts, whether real or imaginary, of the Book of Job, an active mind can not peruse a single chapter and lay the book aside to think, and take it up again to-morrow, without finding in it advice for our own conduct, which we may turn to useful account in the progress of our daily pilgrimage upon earth—and when we pass from the Old Testament to the New, we meet at once a system of universal morality founded upon one precept of universal application, pointing us to peace and good will towards the whole race of man for this life, and to peace with God, and an ever blessed existence hereafter.

My friends, if all or any of you have spiritual pastors to guide you in the paths of salvation, do not imagine that I am encroaching upon the field of their appropriate services:—I speak as a man of the world to men of the world, and I say to you *Search the Scriptures!* If ever you tire of them in seeking for a rule of faith and a standard of morals, search them as records of History. General and compendious history is one of the fountains of human knowledge to which you should all resort with steady and persevering pursuit. The Bible contains the only authentic introduction to the history of the world—and in storing your minds with the facts of this history, you will immediately perceive the need of assistance from Geography and Chronology. These assistances you may find in many of the Bibles published with commentaries, and you can have no difficulty in procuring them. Acquaint yourselves with the Chronology and Geography of the Bible—that will lead you to a general knowledge of Chronology and of Geography, ancient and modern, and those will open to you an inexhaustible fountain of knowledge, respecting the globe which you inhabit, and respecting the race of man, its inhabitants to which you yourselves belong. You may pursue these inquiries just so far as your time and inclination will permit. Give one hour of mental application (for you must not read without thinking, or you will read to little purpose)—give an hour of joint reading and thought of the Chronology, and one to the Geography of the Bible, and if it introduces you to too hard a study, stop there. Even for those two hours, you will ever afterwards read the Bible, and any other history, with more fruit—more intelligence—more satisfaction. But, if those two hours excite your curiosity, and tempt you to devote a part of an hour every day for a year or years, to study thoroughly the Chronology and Geography of the Bible, it will not only lead you far deeper than you will otherwise ever penetrate into the knowledge of the Book, but it will shed floods of light upon every step you shall ever afterwards take in acquiring the knowledge of profane history, and upon the local habitation of every tribe of man, and upon the name of every nation into which the children of Adam have been divided."

FORMALITY.

For, as the shadows are longest when the sun is lowest, and as vines, and other fruit trees, bear less fruit, when they are suffered to luxuriate and spend their sap upon superfluous suckers, and abundance of leaves; so commonly, we may observe, both in civil conversation, where there is great store of formality, there is little sincerity; and in religion, where there is a decay of true cordial piety, there men entertain and please themselves, and vainly hope to please God, with external formalities and performances, and great store of that righteousness, for which Christ shall judge the world.—*Chillingworth.*

HOW UNIVERSAL IT IS.

We never yet knew the man who would say, "I am contented." Go where you will, among the rich and poor, the man of competence, or the man who earns his bread by the daily sweat of his brow, you hear the sound of murmuring and the voice of complaint.

The other day we stood by a cooper, who was playing a merry tune with his adze around a cask. "Ah!" sighed he, "mine is a hard lot—forever trotting round and round like a dog, driving away at a hoop."

"Heigho!" sighed a blacksmith, in one of the late hot days, as he wiped the drops of perspiration from his brow, while the red hot iron glowed on his anvil—"this is life with a vengeance! melting and frying one's self over a burning furnace."

"Oh that I were a carpenter!" ejaculated a shoemaker, as he bent over a lapstone—"here am I, day after day wearing my soul away in making soles for others; cooped up in this little 7 by 9 room—heigho."

"I am sick of this out-door work," exclaims the carpenter, "broiling under a sweltering sun, or exposed to the inclemencies of the weather—if I was only a tailor!"

"This is too bad!" perpetually cries the tailor, "to be compelled to sit perched up here, plying the needle all the time—would that mine was a more active life."

"Last day of grace—banks won't discount—customers won't pay; what shall I do?" grumbles the merchant. "I had rather be a track horse—a dog—any thing."

"Happy fellows!" groans the lawyer, as he scratches his head over some perplexing case, or pores over some dry, musty record; "happy fellows! I had rather hammer stone than cudgel my brains on this tedious, vexatious question."

And on through all the ramifications of society, all are complaining of their condition—finding fault with their particular calling. "If I were only this, or the other, I should be content," is the universal cry—"any thing but what I am." So goes the world—so it has gone, and so it will go.

PUNISHMEMT OF DEATH IN AUSTRIA.

During the time that Ferdinand has been on the throne of his ancestors, the blood of not one of his millions of Austrian subjects has flowed upon the scaffold. One man was condemned to death for murder, in the second year after his ascension; but his heart revolted against the barbarous punishment which the law still retains for that offence, and he commuted the sentence to imprisonment for life—a punishment equally coercive with death, but which gives the opportunity and inducement to repentance, and does not destroy in the minds of the people the salutary notion of the sacredness of life, which prince and legislators should ever cultivate and guard.—*Aberdeen paper.*

MARRIAGES.

In the city of Buffalo, January 1st, 1839, by Rev. David Pickering, Mr. GEORGE A. MOORE, to Miss CATHARINE A. BROWN.

Also, Mr. JOHN O. MOORE, to Miss SUSAN MORRISON, all of Buffalo.

In this city, on the 9th inst., by Rev. A. B. Grosh, Mr. RILEY W. LORING, to Miss ALMIRA WALTON, both of Suquoit.

In this city, January 1st, by Rev. T. D. Cook, Mr. ALLEN DEWITT, to Miss LYDIA E. WICKHAM, all of this city.

In Scipio, on the evening of the 8th of November last, by Rev. H. Boughton, Mr. ORSON M. WELCH, of Moravia, to Miss LOUISA TABER, daughter of Hon. Wing Taber of the former place.

In Lansing, on the evening of the 6th ult., by the same, Mr. WM. T. REMISTON, of Genoa, to Miss CATHARINE E. HOSKIN, of the former place.

In Perry, November 20th, by Rev. S. Barnes, Mr. JOSIAH W. KINGSLEY, to Mrs. SALLY D. EDGERLY, all of Perry.

In Charleston, Montgomery county, October 9th, by Rev. L. C. Marvin, Mr. JOHN BERGOFF, to Miss CATHARINE STALEY, both of Charleston.

In Duanesburgh, November 28th, by the same, Mr. JACOB MERACLE, to Miss JANE DELONG, of Duanesburgh.

In Orange, October 28th, by Rev. D. Van Alstine, Mr. WILLIAM HENDRICK, to Miss LORENZA CHAMBERLINE.

By the same, December 12th, Mr. CHARLES JONES, to Miss PAMELIA M. CALPIN, both of Orange.

DEATHS.

In this city, December 21st, CHARLES W., son of Woodman and Hannah Kimball, aged one year and seven months.

In Oxbow, December 30th, Mrs. ABIGAIL BRAINARD, aged 34 years. In the death of this amiable woman, an afflicted husband is called, a second time, to mourn the loss of his nearest earthly friend. Sister B. was early taught and embraced the Abrahamic faith, and this, aided by her natural soundness of mind, and goodness of heart, conducted her to that rectitude of life which ought ever to accompany the Christian faith. Firm in her faith, she was sustained and consoled by it during a long illness. She directed, with perfect tranquility, the arrangements of her funeral; requesting that Br. Britton should preach the funeral sermon, not knowing that he had left that section, on which account, it became the writer's lot to administer the consolations of the Gospel to a sympathising congregation, from Jeremiah viii: 22. J. FRENCH.

In New-Hartford, on the 3d inst., ANDREW JACKSON, infant son of Mr. and Mrs. Rockwell, aged eight months.—May the mourners be comforted by "the faith once delivered to the saints." T. D. COOK.

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